To all that are

UNREGENERATED:

A

CALL

TO

Repentance from dead works, to Newneſs of life,

By turning to the Light in the Conſcience, which will give the knowledge of God in the face of Jeſus Chriſt.

By Dorothea Gotherſon.

Iſai. 58.10.

If thou draw out thy ſoul to the hungry, and ſatisfie the afflicted ſoul, then ſhall thy light riſe in obſcurity, and thy darkneſs be as the noon-day.

Hoſ.6.4.

O Ephraim, *what ſhall I do unto thee? O* Judah, *what ſhall I do unto thee? for your goodneſs (or kindneſs) is as a morning-cloud, & as the early dew it goeth away*

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TO THE KING.

King *Charles*,

THE Lord having often put it into my heart by his revealed will, to write to loſt *England*, being truly ſenſible that ſhe hath an immortal ſoul, in which I am deeply concerned, and for which I travel till it be born again in the particular and in the general: and therefore to thee as King, and as ſupreme, whom the Lord I be-

lieve hath ſet upon *Englands* throne to that end, that thou mightſt rule in righteouſneſs; therefore let not the King think it below him to read that which many think above me to write, in reſpect to my ſex: but in that will which would limit the holy One in any ſex or perſon, I write not, neither can the thoughts of that minde judge of the matter, God being not there in them thoughts, neither is his righteouſneſs wrought by that will; and therefore from that in any one do not I expect a good thought or word of that I ſhall write: but to the faithfull witneſs

of

of the living God, which is ſprung up out of the little ſeed, to *bear witneſs* whence it did *proceed*, to that I appeal, & that I know in all wil not judge amiſs of what I write. But this true experience hath taught me, that if any thing do think or ſpeak evil of that it knows not, it will ariſe and judge it down again. And O King *Charles*, thou maiſt do well to take heed to it as to a light ſhining in a dark place, which ſometimes is clouded over; and then the prince of darkneſs would judge of the matter: but let the Lord ariſe, and let the enemy of thy ſoul be confounded:

and if thou canſt not think or ſpeak well of what is writ to thee in dear love to thy immortal ſoul, why for the Lords ſake onely let it alone, till the light ſhall ſhine forth which makes manifeſt deeds of darkneſs, and judges all things as they are: which is able to try all things, and hold faſt that which is good, which is given to all to profit withall, and to no other end, it being ſufficient to teach all to deny ungodlineſs and worldly luſts; which if obeyed, will juſtifie eternally; and on the contrary, if diſobeyed, or turned into wantonneſs, it will

will condemn for ever all thoſe.

But that the ſeed of the kingdom which was once ſpoken of to be the leaſt of all ſeeds, and grew to be the greateſt of all trees, may increaſe, and grow, and flouriſh, is the deſire of my ſoul. Oh the heighth, the depth! the world is not able to contain what might be writ concerning it; of which kingdome and dominion there is no end: but the being faithfulto a little, brings to be ruler over much. And that thou maiſt grow in it, I recommend it to thee, as the onely rule of a Chriſtians life. For

King

King Charls, *thou art placed*
as King over this Land
By an invisible and outstretched hand,
That thou in righteousnesse mightst rule and reign,
To relieve the oppressed, and help ease the pain
Of the sick and poor, and the distressed,
That thy call might be, Come thou blessed,
Take thy reward which shall never cease,
The crown of life, even everlasting peace.
This, this is Gods intent of bringing thee in hither,
That thou the evil do prevent, and fear him altogether:

And

And seek him where he is to be
found, & call on him whilst neer,
In heart that is upright & sound,
for none other he will hear.
The guiltless he will hold so still, but
those that his Name take
In vain, he will not guiltless hold,
even for his own Names sake.
Therefore O Charles, *be thou*
a King
That to Gods Name may honour
bring:
Bring all thy deeds unto the
light,
Thy words and thoughts try in
his sight;
That neither thought, or word,
or deed,
May from darkness ever pro-
ceed:
If so it do, let it be brought,
That it may soon be set at
nought; That

That so thou singly in his sight
Stand justified by the light.
A tender heart he loveth sure,
For his mercies do for ever endure;
And love his holy law doth fulfill,
For love doth love no blood to spill:
Therefore in love do thou abide,
That thou in love maist ever hide;
For this is that will stand by thee,
When time and things away shall flee;
Even love and charity which is true,
Which gives to every one his due;

And

And bid is always from the carnal,
Because its being is in the eternal:
For Love is the beginning and the end of all,
Therefore before it do not thou fall,
But in it ſtand, and ever keep
To God and to his paſture-ſheep;
That ſo good old age may be thy crown,
And length of days thy thy renown;
That ſo thy memory may be
Preſerved in eternity.
For the hoary head and length of days,
Is that which ever gives him praiſe:

And

And this is my desire for thee,
Whose desire can never otherwise be
But good towards thee and others all,
Though never so deeply in the fall.

By one who suffers till the prisoner of hope comes forth.

Dorothea Gotherson.

To

To the Reader.

READER, whoſoever thou art, this book is written to that end, that thou maiſt read it all, not in the light vain minde which is weighed in the juſt balance, and found altogether wanting; but my deſire is that the pure mind in thee might be ſtirred up, that ſo a meaſure of that ſpirit which is able to try all things, and hold faſt that which is good, may read, judge, and receive the matter. For this know, whoever thou art, that *darkneſs hath*

covered the earth, and thick darkneſs the people; and Satan the prince of it hath been looſed for many years, according to the Scriptures, and he hath ruled in dark hearts: but the time is come, and coming, that he is and ſhall be more and more chained up: therefore kick not againſt the pricking of thy conſcience; but that which makes manifeſt deeds of darkneſs, and reproves all for evil, abide in; and ſo judgement will enter, which ought not to be turned backward, becauſe *Sion* is to be redeemed by it, and therefore is the adminiſtration of condemnation

nation glorious in its time, and ought ſo to be eſteemed by all who hunger after righteouſneſs. Therefore

Read with hunger, read with thirſt,
Read what's bleſſed, what's accurſt;
Read with meekneſs, read with love,
Read with innocense as the dove.
And that thou the better maiſt read,
To the words take thou good heed:
Try them, weigh them, let them be
Accounted but verbal as they be.

Yet know this also, that they do
Declare, make known the way
unto
The Word of life, which is the
door,
And Way, and light, which was
before
Words, lights and ways that are
carnal,
And shall be, when these and
all external
Things shall be accounted peri-
shing;
Which for to know, is the right
using.
Therefore read in love to that
which is pure
In the conscience, which shall
for ever endure:
Offend it not, for it is little,
For if thou doest, then one tittle

Thou

Thou wilt come ſhort of to ſul-
fill,
Therefore in this reſpect a mill-
Stone were better on thee plac'd,
And thou in the ſea headlong
caſt:
For this ſmall thing thou
mightſt attain by,
If the day of ſmall things thou
do not deny:
But if thou doſt, then the little
gain
By which all that do attain muſt
attain,
Will not flouriſh and increaſe;
And then thy true and everla-
ſting peace
Thou muſt not know, becauſe
thou flies
The way unto it, and ſo then
dies

In that which lives ſtill to purſue,
And gives to thee what is thy due.
And ſo, Reader, if thou wouldſt be refin'd,
Let judgement change thy heart and minde,
And do not longer it backward turn,
But if it burn, why let it burn;
It will not conſume the thing that is pure,
Becauſe that doth for ever endure:
And for the other take thou no thought,
Nor let that life be longer ſought,

Which

Which in its end thy gain must be,
That thou dost in it a loss see.

And if thou dost well,
thou wilt fare well.

D. G.

But

But wo is me for thee, Oh alas,
England, England, *time doth*
paſs,
And cannot be redeem'd by
thee,
Till that thou thy Redeemer ſee
To live and reign in thee alone,
The beauty of perfection.
Oh didſt thou know in this thy
day
The true and univerſal way,
The light, the truth, the Fa-
thers Lamb,
Which is all one with the I am,
A witneſs now for thee I bear,
That thou wouldſt then true
Church up rear
Upon a ſure foundation,
To thoſe, and none but thoſe a-
lone That

That are in the election,
And chosen have the corner-
stone,
But unto thee a stumbling-
block;
The fault's in thee thou lovest
not
The light that should to thee all
discover
What thou shouldst chuse, and
what pass over.
But thou art blinde, and lov'st
to be so,
Therefore for thee there is a wo,
A wo for thee in that woful
state;
Oh repent, repent, ere it be too
late:
For time doth flie, time is so
swift,
Therefore make this thy onely
drift,

And only aim, (though therefore thou
Didst darkness call light, and disallow
The light as sufficient, and didst it call
A natural, and count it despical)
Now to be brought to the beginning,
Which is out of the way of sinning.
Oh for thy sake I do lament,
Therefore in time repent, repent:
For thou hast yet a space, an hour,
And to repent is in thy power:
For the Just in thee doth yet lie slain,
And all thou dost is yet in vain,
Thy

Thy prayers, tears, thy faith and all,
Becauſe they are all in the fall:
And though thou doſt God father call,
Yet thou art in the bitter gall
Of death and hells black covenant;
Oh therefore, therefore do not vaunt,
Nor yet thy ſelf above God exalt,
Nor longer between two opinions halt:
If God be God, then worſhip him;
But if not ſo, thy life is ſin.

He

HE *that hath an ear let him hear:* for if the charmer charm never ſo wiſely, the deaf adder cannot hear. But there is an ear which can hear what the Spirit ſaith, which ſpeaketh expreſly on this manner: *There is a living fountain ſet open for ſin and uncleanneſſe.* O England, England, goe waſh and be clean; be baptized into his death *which was loſt and is found, which was dead and is alive for evermore.*

The Lord hath been a long-ſuffering God to thee, waiting ſtill to be gracious to thee; O do thou wait all the dayes of thy appointed time till thy change is wrought. What will it avail thee that *light is ſown for the righteous, and joy and gladneſs for the upright in heart*, whileſt thou art flouriſhing like a green bay-tree, ſpreading thy ſelf in fruitleſs labour! If thou wilt have thy portion in ſuch a life, miſerable is thy ſtate for ever; life eternal thou muſt never know.

If thou wilt ſtill perſiſt thy life which is miſerable to ſave,
Thou ſhalt loſe it, and not another have.

O couldſt thou believe this, then it were poſſible for thee to paſs from death to life, to the overturning of the ſtrong holds of ſin, and the mountain on which thou ſtandeſt, which ſhall ſhake. For the earneſt deſire of my ſoul is, that thou mightſt come to ſit downe with *Abraham*, *Iſaac*, and *Jacob* in the kingdom which is everlaſting: but partaker of two kingdomes thou mayſt not be, neither canſt thou ſerve two maſters as thou oughtſt to do: for *no fellowſhip hath light with darkneſs, nor no concord hath Chriſt with Belial.*

Therefore all people of

England turn to the Lor
with all your hearts, an
ſeek him where he is to b
found: for darkneſs hat
covered the earth, and thic
darkneſs the people; an
Satan the prince of darkne
hath been looſed for man
years, and ruled in the dar
hearts of the children of di
obedience. But the end, th
appointed time is come
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draw near to him; an
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ten with the point of a dia
mond, ſhall not fall to th
ground; for there is no blo
nor blemiſh in it: but al
images, and forms of ima
ges

ges, though never ſo deeply graven on dark hearts, ſhall be ground to powder, and ſcattered as chaff before the wind. And for his Elects ſake, the Lord will make a ſhort work, and he will come ſuddenly; bleſſed will all they be who wait for his appearance: for verily he will come as a thief in the night, and woe be unto all thoſe who have been lulled aſleep with ſowed pillowes in carnall ſecurity: O when they awake from ſleep and ſin, they will know their eſtate to be miſerable, blind and naked, and wiſh they had kept the Word, and hid it in their hearts, which is

England turn to the Lord with all your hearts, and ſeek him where he is to be found: for darkneſs hath covered the earth, and thick darkneſs the people; and Satan the prince of darkneſs hath been looſed for many years, and ruled in the dark hearts of the children of diſobedience. But the end, the appointed time is come, and coming; and people that belong to God ſhall draw near to him; and what is and hath been written with the point of a diamond, ſhall not fall to the ground; for there is no blot nor blemiſh in it: but all images, and forms of images,

ges, though never ſo deeply graven on dark hearts, ſhall be ground to powder, and ſcattered as chaff before the wind. And for his Elects ſake, the Lord will make a ſhort work, and he will come ſuddenly; bleſſed will all they be who wait for his appearance: for verily he will come as a thief in the night, and woe be unto all thoſe who have been lulled aſleep with ſowed pillowes in carnall ſecurity: O when they awake from ſleep and ſin, they will know their eſtate to be miſerable, blind and naked, and wiſh they had kept the Word, and hid it in their hearts, which is

to all as well as to Disci-th
ples, *Watch:* for Christ said hi
What I say unto you, I say unto y
all, Watch. This word is unto w
all, but how few observe it to
but still I say unto all, *Watch th*
for you know not at wha*t*
hour he will come to reign *by*
in your hearts, whose righ of
it is. And come now to b
nourished with meat in to
deed, and drink that which be
is drink indeed, that so you ho
may discern the Lords bo to
dy and bloud, and know the ti
veil of the Temple, ren so
from top to bottom, and se
know your bodies temple C
for the holy spirit: for, *know* bi
you not that Christ is in you, ex w
cept you be reprobates? for al an
thos

Disci- those who are not found in
t said him, are workers of iniqui-
ty unto ty, & he doth not, nor never
s unto will own such in that state
rve it to be his; for *he is the way,*
watch the truth, and the life; and no
wha *man can come to the Father but*
reig *by him*, whose life is the light
righ of men.
to b Therefore in precious love
at in to thy immortall soul, do I
which beseech all; and truly it be-
so you hooves all to lay this thing
ds bo to heart, to wit, the salva-
ow the tion of their immortall
, ren souls. For how many do I
, an see who have the name of
mple Christians, are of the same
r, *kno* birth the Sadduces were of,
ou, ex who do deny that there is
for al any resurrection either of
thos soul

ſoul or ſpirit? though in words they will ſay, We do believe the reſurrection, yet their works, their life and wayes deny it: therefore by it ſhall they be raiſed at the terrible day of the Lord to condemnation, and a *departure for ever* ſhall be the portion of all ſuch.

Oh *England*, couldſt thou believe in the light, the truth, the life, the way, the everlaſting rule, the Father, Son and holy Spirit, which are all one, then it were poſſible for thee to pleaſe God, and to be led by his Spirit, to the overturning of all for thoſe who have paſſed out of ſpiritual *Sodom* and

Egypt

Egypt, where our Lord, King, Priest and Saviour lieth yet crucified, dearly know that there must not be one stone left upon another of that building, whose beginning and end is a confusion, *Babel*, a high Tower, but no strength or hiding place for the righteous; which shall be consumed by the breath of his nostrils. *Babel*, or babling, or confusion, whose builder and maker hath led all the builders into the many things, words and worships: but all her little ones must be dashed against the stones, and one stone shall not be left upon another. The mouth of him whose

led, come out of her, that you partake not of her plagues: the Lord had rather that you would now be taught by his Spirit, and therefore doth he now prove you by prosperity.

O consider how many overturnings there have been in few years, because people would not admit of him to reign whose right it is: therefore be warned; for he will go on to overturn, till he reigns in and amongst the children of men. For the Father of lights is chaining up the father or prince of darkness. O that you could read the *Revelations* of *St. John* with the Spirit and un-

whose decrees are alwaye
just, hath spoken it.

Therefore my desire, m
earnest desire to the Lor
is, that the lost sheep of th
house, or place, or king
dome of *England*, may com
out of her, and see and kno
their lost state, that so the
may have a safe hidin
place in Eternity, whic
was, is and shall be, whe
Babel, or confusion in lan
guages and things, and *B*
bylon and her merchants, an
her traffick, little ones, & a
her things, shall be utterl
consumed. Therefore O lo
sheep of the house of *Eng*
land, as *England* stands no
of the Royal party so ca
led

underſtanding, that ſo you might *neither adde or diminiſh*, nor have that writing or other Scriptures fulfilled longer to your condemnation! for every jot and every tittle ſhall be fulfilled. O *England, England*, it is time to look before thee with the ſingle eye, that ſo thou mayſt not longer be led by the blinde, and ſo fall into the lake or dirty ditches where I behold you ſitting under the ſhadow of death where light is not ſprung up. Oh did you know what great delight is under his ſhadow, who is the beloved of my ſoul, I bear witneſſe for you, you would no long

er ſit down by the rivers of *Babylon*, with ſo great content to your dark mindes.

And theſe things I write, that the pure minde in all might be ſtirred up, that ſo you might come to the knowledge of the truth, and not alwayes learning to none effect, other then to caſt Gods holy Law which is in the heart, behinde, that ſo the grace of God which hath appeared to all, to this end, to teach all to deny ungodlineſs and worldly luſts, may be turned into wantonneſs, refuſing to be led or taught by it. O friends, the caſe of all ſuch who caſt Gods holy

commits ſin is of his father the devil: and, *if he yields his members ſubject to him, his ſervant he is*; and, *as the tree falleth, ſo it muſt lie,* for in the grave there is no repentance. And thoſe that cannot believe this, their dead faith gives them to believe the power of Satan greater then the power of God; and according to their faith ſo it is.

O friends, friends, the adminiſtration of condemnation which now I ſee was glorious in its time, is Purgatory (as they call it) with a witneſſe; and I would have none imagine another: for it is the trueſt clean-

Law behinde them, is very
ſad, who are in the degene-
rated ſtate, alive becauſe o
ſin, but dead becauſe o
righteouſneſs. He is a ly-
er indeed, who perſwade
ſuch a one in his heart tha
he is born again of Wate
and the Spirit: and wer
not this prince of darkne
and father of falſhood to
deeply placed in people
hearts, they would ſee hi
to be a lyer. For friend
truth cannot flatter, no
daub with untemper'd mo
tar, nor ſow pillows, no
cry peace to the wicked
but truth ſpeaks expreſly o
this manner; *He that is bor*
of God cannot ſin, but he th
con

ſing that can be, before heaven is attain'd to, where I believe you will confeſs with the lips, that no unclean thing can enter: and this place of cleanſing by that which condemnes for ſin, is in the heart; and here is great purgatory indeed, to that which is under the power or law of a carnal commandment, now to be brought under, and led by the power of an endleſs life: for the place of cleanſing is in the heart, and the power of God is known to break in there by the power of his own might, and the brightneſs of his coming and here is the croſs of Chriſt

Christ known, which is *the power of God unto salvation*; a cross indeed to the carnal mind that is in death, whose life is in it, and not living by faith in the Son of God. And in this life which is in death and darkness, man cannot see Gods face and live; but all that his life is in, which in the degeneration and first birth of corrupt nature is nothing but death and darkness; and whilest people are in this life, which is miserable indeed, they are made by it children of wrath, being disobedient to that which should make them of *Abrahams* seed, heirs of promise.

And ſo friends, if any is weary and heavy laden becauſe of ſin, there is a place of cleanſing, of reſt, and true ſatisfaction to the hungery ſoul, to the poor, to the naked, to the empty: but the full, and rich, and ſuch as thought they had need of nothing, he hath and ever will ſend empty away. Therefore whoſoever it be that can lay down his life, or take up his croſs and ſell all, and give to the poor, and diſtreſſed, and oppreſſed as a cart is preſſed with ſheaves, and follow the Lamb, ſhall find treaſure in heaven, and ſhall ſave his life. O bleſ-

ſe

ſed for evermore are all thoſe who can believe, though they do not ſee; great, Oh great ſhall their crown and reward be: but the unbelieving ſhall ſtill go into the lake and bottomleſs pit for ever and ever.

And the time of cleanſing is *to day*; *if you will hear his voice, harden not your hearts as in the provocation in the wilderneſs:* for ſuch never came to *Canaan*, but their carcaſes fell in the wilderneſs. Therefore Oh friends, that you might perceive ſomething by the types and figures, that ſo you might be brought to

Chriſt,

Christ, the end of all types and shadows, is the desire of my heart, and the end of my words. For surely, friends, if you do come out of *Egypt*, you must pass thorow the wilderness before you can come to the promised land: and if you murmur here, you shall never enter, but come short, as they did in the figure. Therefore give heed to that which reproves for sin, that so in the way of God, which is good order, you may walk in, which is by standing still, and seeing his salvation, which is a hidden mystery to the blinde, as all godliness is; but he that can

can receive it, bleſſed ſhall he be for evermore: for all that cannot *ceaſe from doing evil*, cannot *learn to do well*: Therefore to day if you will hear his voice, which may be terrible, yet let judgement enter, and turn it not backward; for *Sion* muſt be redeemed by judgement; & there is a flaming ſword turns every way, to cut off all from coming to the tree, but that which cannot periſh by the ſword. And therefore dear hearts, kinſfolks, countrey-men and acquaintance after the fleſh, prize your time; *to day* is your time, or the preſent time more properly, for you

cannot

cannot promiſe to your ſelves more then that: though one day with the Lord is as a thouſand years, and a thouſand years as one day, yet your minute, or ſpace, or hour, cannot comprehend beyond its preſent time. Therefore this is the time of cleanſing, when the Lord by his Spirit in peoples hearts reproves for ſin in the conſcience: this is the *Ancient of days*, which taught *Enoch* to walk with God, and is the true Teacher that cannot be removed in a corner, but ſeeth in ſecret and there reproves.

Oh friends, that you could enter into the cloſet, where

where the jewels are made up, and ſhut the doors about you, and do all you do as in ſingleneſs of heart unto the Lord, not for applauſe or praiſe of men; and then your heavenly Father which ſeeth in ſecret will reward you openly; and there you may call him Father, being you worſhip in his Spirit, and keep in his fear: and this you will feel and know, when you are taught by the Spirit of God to pray as Chriſt taught his Diſciples; when you can deſire God to forgive you no further then you forgive others; and when you can pray for ſuch as hate you, and

and despightfully use you, even your enemies: Truly friends, he is no true Christian that cannot do so, be he of what name soever: for if any is come to think he hates another because he is Gods enemy, and therefore persecutes him, and thinks him not worthy to live, it may be, or to enjoy his portion which is in perishing things; and this spirit steals words, and saith the wicked shall fill up their measure; and it is but *three days and a half* and they shall be cut off; and so their expectation is the destruction of people, and that discovers them to be carnall minded

minded, and out of Gods way, who *delights not in the death of a ſinner, but rather that he would live.* For the Lord hath ſpared, and doth now ſpare, becauſe people do not know their right hand from their left: and if people did know what they did, they would no longer crucifie the juſt. And at the times of ignorance God hath winked, and doth; but now he would have all men come to the knowledge of the truth. For ſad is it for thoſe people who are given up to a reprobate ſenſe, to believe lyes with hardned hearts, and ſtiff necks: for ſuch I ſay, if the Lord

ſay, Let him that is filthy
be ſo ſtill, and let him that
is unjuſt be unjuſt ſtill, he is
ſtill the ſame, and doth not
change; and if he doth not
reveal himſelf to people, it
is becauſe they are in a loſt
condition, and love to be ſo
and ſin is the cauſe of God
ſeparating from them, and
the Lord had rather it were
otherwiſe; for mans de-
ſtruction is of himſelf, and
the Lord hath no hand in it
neither did he create man
to that end.

And hereby ſome will
ſay we own free-will and
free-grace.

To which I ſay, The gift
of God, which is his grace

or his will, is free, and proceeds from that which is not in bondage to corruption, nor never can be: and this free will it is that onely can work Gods righteousnes, and not mans will, as he is under bondage of sin, never knowing the perfect law of liberty, which is truth in the inward parts: and if this make free, there is freedome indeed. And Gods will, which is mans sanctification, is free, and he giveth liberally and upbraideth not: and every one hath a talent given to that end, to profit withall; but he that hides it, and thinks God an unequal God, and a

hard maſter, ſhall be called to an account, as well as he that improved it. And Gods Spirit doth now, as it did heretofore, move on the face of the waters; and time and things change and alter, but he is the beginning and end, and cannot be limited to any thing, or end in any thing, who is without end or beginning, and doth not change.

For what in him doth end alone,
Is with the beginning made all one:
Which a parable is to the corrupt ſeed
Which never could nor never ſhall read
What is written in the hidden man of
the heart,
For that ſtands in the changable part
And

And all that comes from it is under the curſe,

The beginning being bad, and the end much worſe.

Therefore, O *England*, come to the author & elect foundation of true faith: where if thou do fall, it may bruiſe thee; but if it fall on thee, it will grinde thee to powder: *for, to be carnally minded is death, but to be ſpiritually minded is life and peace.* And think it not a hard ſaying, if it be ſaid now, as once *John* ſaid, *The whole world lies in wickedneſs:* but thoſe that are redeemed out of it, the world hates, becauſe they are not of it:

let him be as he is in the curſe, who hath any thing to glory of or in, but the Lord; whoſe glorying and rejoycing is as vain as all other, proceeding from the ſenſual part; and all that are here, are in the vain things and proceedings, being not yet reſtored to what they fell from, but remain in that which fell, and ſo are in the fallen ſtate: and this is the bloud-thirſty, which is like the horſe-leech, which never hath enough: and here in this ſtate is devouring of that which is juſt in man, becauſe it is ſo. But now the Lord, who delights not to behold iniquity, calls

to

and the spiritual man knoweth all things as he ought to know, and is able to judge of the condition which he hath passed thorow: but the carnal minded man, who is under the shadow of death, whose light is not sprung up, he knows not as he ought to know, neither is it possible for him to judge the Saints condition; but the Saints did formerly, and do now, and shall in ages to come, judge the world.

And let none conclude that Self is here set up: for by denying the earthly, the sensual and devilish part is this so come to pass. And

to ſinners to cleanſe their hands, and purifie their hearts, that ſo a clean heart and a right ſpirit they may draw neer to him by. Oh go waſh and be clean. But

O England, England, *art thou ſo*
In thy own blind deceitful eys? (wiſe
And art thou of that curſed birth
That knows not God or Chriſt on
earth?
O art thou out of that life that's hid,
And art thou yet in that that is forbid
To work any righteouſneſs at all,
Becauſe its life is all a fall,
A depart, a go, a leave behinde,
The blind ſtill leading of the blind?
O England, *what, canſt thou diſcern*
An outward thing, and canſt not lear
All ſuch to be but temporall,
And for thy ſoul no food at all?

I know, alas, thou haſt no breſt ;
What could I do on thy behеſt ?
Why ſure there is a Chriſtal ſtream,
A fountain pure, a river clean ;
What hinders thee in it to go,
Being it makes as white as ſnow ?
The cauſe is in thee yet, I trow,
And thou art in it ſtill, I know,
The contrary a dirty puddle,
A ſink, a plaſh that doth bemuddle
And ſink thee down into the mire,
Which is thy place, till thou chuſe a higher.
I know thy images ſo graven are
On the heart that carv'd them, that they do not ſpare
To tell thee that thou haſt a Saviour,
But never yet knew the ſaving power
Above the clouds for to aſcend,
But under elements him tear and rend :
And then at laſt to end the ſtrife,
Thou crucify'ſt the Lord of life ;
And then thou reign'ſt alone, I ſay,
And think'ſt thou art a Lady gay,

And

And that thou art the dear Lambs
When crucify'd the Lord of life. (wise,
And now thou sayst the Lord doth live,
And by it dost his Spirit grieve:
And now thou runn'st about to seek
A rest for the sole of thy unstable feet,
Running now here and there, & round
About on the rotten & wrong ground.
For shouldst thou stand still in this state,
Thy mischief would come on thy own
pate.
And so to keep alive thy head,
Thou mov'st about over the dead:
And nourishd art by chaff and husk,
And livest onely in the dust.
But dregs and all thou must drink up
Of fury, and the bitter cup: (vowl
O England, England, *the stone aw*
It's time to seek thy immortal soul.

There were some of old who had eyes and saw not, ears and heard not, feet and walked not; and

there are ſtill, who are not come to diſcern the Lords body, which is meat indeed, and true nouriſhment for the immortal ſoul, where the ſingle eye is, by which the whole body is full of light; and where the ear is that can hear what the Spirit ſaith, and feet that do walk in the way of life, being led by the Spirit of God in the way of holineſs, where the wayfaring man though a fool cannot erre.

O *come freely to the waters of life*, come freely; *come, buy without money and without price*, for it is already paid. *Ho every one that thirſteth*, there is a fountain

ſet

receive ſight the ſcales ſhall fall off: believe and go waſh, you ſhall be clean of your leproſie: a new creature is the onely baptiſm. Oh that you could believe this! for *without faith it is impoſsible to pleaſe God.* Therefore believe in Chriſt Jeſus the light that hath enlightned every one that cometh into the world; that ſo the veil may be taken off you, which is to ſay his fleſh. For *no man cometh to the Father but by his Son,* whom he hath ſent a light into the world to reprove the world of ſin, of righteouſneſs, and judgement: and therefore the world

ſet open for ſin and uncleanneſs, waſh and be clean. O conſider what hinders; the thirſty ſaith Come, and the Bride ſaith Come, and all that is within ſaith Come: therefore come, come; how can you neglect ſo great invitation of love? *How oft would the Lord have gathered you under his wings, and ye would not!* Oh did you know what great delight were under his ſhadow, you would not longer ſit under the ſhadow of death. I know it is an evil heart of unbelief keep you from coming to the knowledge of the truth why believe, and you ſha

hates him, and all thoſe who are redeemed out of it by him, becauſe he reproves them, who could not then, neither can ſuch yet believe, that *before Abraham was he was*. Oh the veil, that is to ſay his fleſh, you are under; and the corner-ſtone you ſtumble at: plain words formely written, and this day fulfilled in your eares of this generation, to your condemnation; the corner-ſtone elect and precious you ſtumble at, becauſe you will not do away the veil which is over you, but eſteem it, becauſe it cauſes you to ſtumble and reject the ſtone that is elect & pre-

cious

cious before the foundation of the world, plain words; for that was written by the Saints of old, in holy Writ, as their ſeveral conditions were, we own to be true; and in the ſame language we ſpeak, and by the ſame ſpirit we know them fulfilled, which is the key of *David*, that ſhuts and none opens, and opens and none ſhuts: and we do own that no private interpretation ought to be made of the Scripture, for the Spirit ſpoke expreſly as it meant; and *if our Goſpel be hid, it is hid to them that are loſt:* and therefore all mens meanings, or addings or diminiſhings

ſhings are known to be out of the book of life, and plagues ſhall be added for their hours and years additions of fruitleſs labours; one conceiving it is ſo, another not ſo, and a third, but I rather take it to be different from both: and ſo poor people led about by words, even to windy doctrine, toſſed to and fro like the rageing ſea, whoſe waters caſt up mire and dirt.

Oh the great and many heaps of confuſion which I behold among you! what, is there but one thing neceſſary that concerns your poor ſouls? and why will you not look after it, but ſtill

ſtill goe on catching at things as various as the winde?

Was not Jeſus of Nazareth, *whom*
they Chriſt did call, (*all?*
Appointed to end types and ſhadows
And was not he the ſon of man a ſign,
Though not diſcerned by many in his
time? (*ders do?*
And did not he many ſignes and won-
And was not all he ſaid a Parable to
The unclean nature that reigned then
In the children of wrath called men?
And did not he ſay no more ſignes
ſhould be,
But as Jonas *was days & nights three*
In the body of the Whale, ſo ſhould the
Son of man be
In the body of the earth? and did
they any more ſee?
And when he out of the earth aroſe,
Was it not a hidden myſtery to all thoſe

Who cryed out, Crucifie, crucifie him?
And of the same they had a sign;
But the resurrection they knew not,
Being their life was all a spot.
And to that generation was there any
more signes,
Who could not discern the signes of the
times?
And when he out of the earth arose,
Did he not then appear to those
Who tasted had of his consolation,
And afterwards knew him a sure foun-
dation?
And did not (after all this) Saint Paul
say,
If Christ is not risen, then you are they
That are yet in sin, and vain is your
faith? (*faith,*
And in reference to himself further
Our preaching is vain if it be not so:
Although none will deny, I know,
But that he was long before arisen
Outwardly out of the earths prison.

O

O *England, England*, were watchmen which *Esay* spoke of all blind? and what have thine been in ages past? and what are they yet? & were there such as sold the needy for a pair of shooes? and were there Merchants of *Babylon*, who made merchandise of soules? And what have they done since, and what do they do yet, who are led by the same spirit? And did the prince of darkness teach people to call evil good, and good evil, and darkness light, and light darkness? and did not some swear God lived too, and was it not false, being he lived not in them? And were

were there ſuch of old who fought for their gain from their quarter, or place, or pariſh, & preached for hire, and made a divination of their own brain for money? and what have they done of late, and what do they do ſtill? & were there not ſuch who daubed with untempered mortar, and cryed peace where the Lord ſpake none? and did ſuch, or do ſuch profit the people at all, who are led about with diverſities of luſts, ſetting up or eſteeming the creature above the Creator? ſome making one imagination or thing their God, by ſetting it up and bowing before it, and

ſome

ſome another; and rather then fail, ſell the needy for a pair of ſhooes. O curſed *Eſau!* what, ſell thy immortall birthright for a periſhing thing, which onely can ſatisfie that which muſt periſh? Surely thy image they all bear, who are ſatisfied, and cry peace, whileſt people put in their mouths; but elſe prepare war againſt them: and all ſuch do yet but bear the image of the earthly, and their treaſure is there; therefore they are not fit to teach, but rather to learn with all ſubjection and ſtillneſs from thinking, ſpeaking, or acting any thing but what they have

have learned in this manner *at home*, by that principle in man which reproves and makes manifeſt deeds of darkneſs, if taken heed unto as a light ſhining in a dark place: but if they will not, they will neither take the kingdome themſelves, nor ſuffer ſuch as are entring to enter. And ſure I am, did not people love to have it ſo, the trade of ſelling the needy for a periſhing thing would fail, and *Babylons* merchants would fall, that is to ſay, in their trade of ſelling ſtarved ſouls, that ſo their own might live, and ſtand upon all that is below God in his everlaſting day of life, which

which is the portion and inheritance of the righteous: but for such who have had their portion already in that life which is miserable, not considering or taking compassion on the poor and distressed, they must not expect to have an inheritance when time shall be no more, in the rest of God.

O synagogue of Satan, who do say
You are Christians, but are not; for
you are they (ping in
Do personate Christ by your worship-
The synagogue of Satan, which is a sin
As great, and doth the just as much
oppress (fess.
As that which daily you do now con-
And if ever you true Christians do be-
come, (cut down
You will feel a sword, a sword for to
Your

Your righteousness as well as all your sinning,
Ere you can be restor'd in the begin-(ning,
And know it all to be but dung and dross,
Till which you see you are but at a (loss:
For godliness is onely gain to those
Whose hearts are changed as well as all their clothes
And coverings, which alter more can (never,
Because they are made of praise, which endures for ever.

A reason good, which mans reason cannot finde,
Because true reason he doth cast behind,
Because it should ever be before him placed,
A reason bad, by which Gods image (defaced:
And man his right hand will not know from his left,
Because of reason sound he is bereft;
And to the rotten reason he doth cleave,
Because it doth him of true sence bereave.

The

The reason is still bad that man should
chuse
That which is perishing, and the sound
refuse.
A reason for't I know, which is very
good,
And might be spoken, if well under-
stood:
It is so because it is so, the reason's
plain;
But whilest it is so, all that's done is
vain,
Onely that such to the end of their race
they may run,
And then begin anew by making all
undone.
This is the course that all I know must
take,
That he that died onely for their sake
May live again, and them justifie,
In that he died to live, and lived to
die.

And to all thoſe who are called Right Reverend Fathers in God I write, for you have ſouls as well as others, and it behoves you as well as others to take your condition into ſerious and ſound conſideration. Do you think your gray haires make you ſo? then many of low degree were Reverend as well as you: But the Scripture ſaith, *Men of low degree are vanity, and men of high degree are a lye*; and *holy and reverend is his Name* onely. Or think you that your Worſhip or your Sacrifice, which the Lord never required of you by his revealed will, makes you ſo?

so? surely I can bear witneſs for you, had you been babes, children, or young men in God, you would have been led by his Spirit before this: for *as many as are led by the Spirit of God are the children of God*, and no more. Deceive not your ſelves any longer: that which is offered up in ſtead of a ſweet ſmell, will not be accepted; your *inventing to your ſelves inſtruments of Muſick like David*, will not ſerve the turn now; it is *truth in the inward parts* the Lord is a ſeeking for, and a clean heart and hands, free from violence and oppreſſion, that his ſoul hath pleaſure

in. Surely if ever the Lord appear to you by his power and brightneſs, it will be terrible to you: you cannot ſee his face and live. O that you would own the adminiſtration of condemnation to be glorious in its time! then ſhould I have ſome hopes you might come to receive the kingdom of God as little children: but till you do own that adminiſtration, you are not come to the firſt Prieſthood, which muſt change.

Oh I deſire for your ſakes onely, that you would take what I write not with the excellency of mans wiſdom well at my hand; if you did,

did, I might reaſon a little with you; if you are come to ſo high degrees, to be fathers or old men in Chriſt, how came you thither? did you firſt in the firſt birth, growth and life, ſee your ſelves to be in the degenerated eſtate, miſerable, poor, blind and naked, onely exalted above all that is called God? or are you yet in that ſtate onely, thinking you are rich and full, and regenerated, and have need of nothing, yet want *the one thing neceſſary*? Oh my friends, I fear ye have not yet ſold all and given to the poor, nor yet laid down your lives, nor yet took up

your croſs and followed Chriſt, nor yet bowed at the Name of Jeſus: the time is come that things in heaven, and things in earth, and under the earth, ſhall ſtoop to his Name: things ſhall not be ſo exalted any longer, nor thoſe who are under their power, but they and the things muſt ſtoop at the Name of Jeſus, before he works in them and for them. Oh I do deſire for your ſakes onely (for I fear not him that can kill the body, and no more) that you would not turn again and rent me. Hath the Word of life, which is nigh, in the heart and mouth,

mouth, the ſincere milk of the Word, which nouriſhed *Abraham* and *David* up to eternal life, been food for your immortal ſouls? or hath an external thing or words been your rule and guide? Have you yet eat of the bread which comes from above, the immortal bread, which is as true nouriſhment for the ſoul, as thoſe things are for the body which muſt periſh with the uſing? or are you yet feeding upon chaff and husk, in which grain was once, but being gone out, the husk cannot nouriſh the ſoul, but on the contrary, pine and ſtarve it? Oh my friends,

friends, you muſt reverence him wno is onely holy and reverend, before he will reverence you. Oh that you would ſtand bare before the hoary head, and give place to *the Ancient of days* to ſit down, who hath long waited to be gracious; whoſe locks are wet with the dew of the night; who is the *Ancient of days*, which was before *Abraham*, and is at this day, and is to come: my deſire is that you would exalt his Name for ever, and bring down and out all, that it may be laid low before him, whether it be Hebrew, Greek or Latine, which is lawfull in its place; but if you

you ſet it over his head which is the true light that hath lighted every one that cometh into the world, you muſt be numbered with thoſe that cried out, *Crucifie him, crucifie him.* Deceive not your ſelves, God will not long be mocked: for the nations ſhall fear before him: all nations who have drunk of the cup of fornication, muſt have that which followes, none can evade it; the Lords decree will ſtand: read in the *Revelations* of *S. John*, who writ that book in the Lords day; the Spirit ſpoke expreſly as it meant, that *all ſhould partake of her plagues, who were drunk with*

with her cup: the Spirit ſaid further, *whoſoever ſhall adde or diminiſh, his name ſhall be blotted out of the book of life.* Oh my friends, all mans addings, meanings and diminiſhings, doth blot them out of the book of life; and when the book of conſcience comes to be opened, they will ſee it to their condemnation, who would not go learn in Chriſts ſchool what this means, *to know God is life eternall.* Oh friends, your ſouls are as precious in the ſight of the Lord as others; though your ſins have been ſcarlet-coloured, he can make you white, and his followers;

but you muſt believe in Chriſt Jeſus the light, or elſe your faith cannot be ſeen by your works, and ſo cannot be lively and true, without which it is impoſſible to pleaſe God, who is a ſpirit, and will be worſhipped in ſpirit and in truth, and ſuch he ſeeks to worſhip him: for burnt offerings and ſacrifice he will not, but a body hath he prepared: for all that have an eye to diſcern, know the kingdom of heaven ſtands not in obſervations of Things, or Days, or Times, but in righteouſneſs, joy, and peace in the holy Spirit, whoſe covering is above

and

and over all falſe covers, a ſafe hiding place, and a rock of defence; the righteous flee thither and are ſafe. Oh that you would be led by the Spirit of God, that ſo you might be children of God; for till then, if you ſay the Lord liveth, and ſwear it too, you do not ſpeak truth to your neighbour, if he do not live in you: and his Spirit and the fruits thereof are plainly known. Oh that I could ſee you do good to all, and be filled with bowels of compaſſion towards all! then you would not go about to deſtroy him for whom Chriſt died, nor lay heavy bur-

burdens which you will not touch: for Gods way is equal, and he the ſame that ever he was; and if he is not revealed, it is to them that are loſt: but great, and wiſe and prudent ones of the world, he is hid from, and is revealed to babes: and if out of the mouths of babes and ſucklings the wiſdom of the world ſhall be confounded, murmur not at it in your hearts: for the Lord will bring to paſs his work, his ſtrange work; his act, his ſtrange act. And did my portion or well-being ſtand in that which you can either give or take away, I might fear you: but

my treasure is not where moth or rust doth corrupt, or where thieves can break thorow and steal.

Oh you Nobles of *England*, who are as Noble as the earth can make you; your estate I know to be but low, and on perishing things you feed: the Lords table that should make you truly noble, you will not come unto: for I believe he hath knocked at the door of your hearts, and would have supped with you; but you would none of the Lords supper and his counsel, and therefore you cannot in that estate partake of his table.

table. Oh consider your estate a little, all you who are set upon an unholy hill, your mountain must be overturned, there is no remedy; all must be overturned, that righteousness may reigne: your foundation is not good, for truly it must be rooted up in all that belong to God. Oh that you could believe, to the overturning of the strong holds of sin & Satan, that Right Honourable you might be: for as he was not a Jew who was one outwardly, and as the Circumcision which was then used was not accounted of by the children of the light, but that of the

heart: so now it is not the name or outward appearance of Nobility will stand justified. He that searcheth the heart and trieth the reins is come down to behold whether your works are wrought in him; if not, he cannot behold them. Oh what a degenerating from truth is here, called *Right Honourable*, and *Truly Noble*, and yet known to be out of that which onely makes so! Oh that the peace of God you might all know! Why consider, what will it profit you if you could gain the whole world and lose your immortal souls? The Lords love is yet unto you, and he would

would have you repent, and ſeek him where he is to be found: for he that ſet your ſins in order before you, is neer you; and if you can ſtand in judgement, he then will juſtifie you; if not, he will ſtill condemn all thoſe who are not found in him, who is the light that hath lighted every one that cometh into the world, and is onely ſufficient to make manifeſt deeds of darkneſs, and to reprove for them: therefore hate not his reproof who is the true light: for thoſe that do (according to what was formerly written by the Spirit of God) are brutiſh.

And all ye Judges of *England*, with the light that is given you to that end that it may give light to every one of you, and be esteemed and set up by you, and not put out, or at least put under a measure of unbelief; with that light search, I say: do your ways please the Lord? if the Lord justifie, far is it from me to condemn: but search, I say; for your souls are of great price to the Lord: Are you *Englands Judges as at the first*, and her *Counsellors as at the beginning*? or do you judge for reward? and if so, what is the reward?

You may judge of this mat-

matter: are your ways the Lords wayes? are your thoughts his thoughts? here are you called to true judgement: or are you yet in the broad way, where the moſt are? and are you yet thinking, that if you live in ſin, you have a Redeemer above the clouds to ſave you in ſin? and conſider, are you in Gods way ſo far as to do to all men as you would be done unto? for that is but juſt and equal; and in words I know you will confeſs his ways are equal. But if you ſhould ſay you love God whom you have not ſeen, and hate his creatures whom you have

ſeen,

ſeen, you do not ſay well: for how can it be? *If you hate your brother whom you have ſeen, how can you love God whom you have never ſeen?* And God is love, and in him is no hatred at all: for his eye is towards you now, while you are yet wallowing in your bloud, and trampling the bloud of the covenant under your feet. Oh when I conſider your condition, you who have the name of Judges, and who pretend to true judgement, ſurely in the day of judgement great will your condemnation be: Oh that you would ſtand up for the Lord in your own conſcien-

ces!

ces! then ſhould we finde favour and grace in your ſight; but in the mean time we do not look for it: for we dearly know, that a bad tree cannot bring forth good fruit: and we have been contented to be numbred amongſt tranſgreſſors, and have born the contradiction of ſinners; and one day you ſhall know the things concerning us have an end, and that it had been better for you not to have offended a little one, much more all the tender Lambs of the flock of Chriſt: when Chriſt ſhall come to ſome, and ſay, Come ye bleſſed of my Father; for when I was

in

in prison, ye visited me, inasmuch as you did visit my members; where will such appear in that day when the Lord makes up his jewels, who on the contrary have cast them into prison, and strengthened the hands of evil doers by a law? if the righteous scarcely be saved, where shall such appear? And if such should say, We did visit, &c. and are Christians, but are not, (but of the synagogue of Satan they are, and him there they have worshipped) that saying would be as vain as all the rest, onely to fill up the measure, and a *depart* shall come, a separation of light

light from darkneſs; and then weeping, and wailing, and gnaſhing of teeth ſhall be the portion for ever of ſuch.

I know if the Lord ſhould come to plead with all the learned men of the earth, and examine them: Where were you when I laid the foundations of the earth? all their wiſdom from below cannot tell, but they muſt lay their hands on their mouth, all fleſh muſt be ſilent before the Lord, who will be terrible in his judgements, to that end that man may know himſelf and God, and all as he ought to know. Oh ye wiſe

men

men of *Ethiopia*, your life is but a ſpan to the length of endleſs eternity; the graſs of the field, which is green to day, and flouriſhing, and cut off to morrow, and caſt into the oven, is an emblem of your lives: therefore ſpend not your time in vain; to morrow you may be caſt into the oven, where the worm dies not: and which of you can dwell with everlaſting burnings? I know you will be to ſeek in this matter: for you have called God father indeed, but where is his fear, when the unfruitful works of darkneſs are brought forth in ſuch abundance? yea, ſo far

far from his fear in your ſelves, that you perſecute others becauſe they are kept in the feare of the Lord, who have known it to be a vain thing to ſay, We live, move, and have our being in God, when they did move and live in their own wills, which could not work the righteouſneſs of God; and now they are come to that ſtate to ſtand ſtill, and ſee the Lord go before them in all their thoughts, words and actions: the world hates them, becauſe they are redeemed out of it, or at leaſt a working out their ſalvation with fear and trembling.

And therefore, Oh ye Judges of *England*, in love to your immortal ſouls do I warn you to ſeek the Lord with all your hearts and all your mindes, and then he will be found: and do good to all, but eſpecially to the houſhold of faith: and let your moderation be known to all men: and ceaſe to do evil, and learn to do well. And though ſome Scriptures may ſeem to ſhut out the moſt wiſe, and rich, and noble, from heaven (for indeed it is harder for ſuch then for others, for the poor ſooneſt receive the Goſpel) and though it is as impoſſible for a rich man to enter,

ter, as a camel to go thorow a needles eye; yet with God all things are possible: therefore if you come to him, you shall have the light of life. Oh that I could perswade you, not almost, but altogether to be Christians! for the time shall come, that all shall know the Lord, and then shall judges be as at the first, and counsellors as at the beginning; and then shall righteousnesse and truth run down the streets, and mercy and judgement shall kisse each other: for as your hour and power of darkness hath been known & felt, and the shadow of death we have

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ſate under as well as you, and the unfruitful works of darkneſs ſome of us have brought forth; yet now as one from the dead, I come to warn you that you paſs from death to life, that ſo you may not periſh in your ſins; for the Lord delights not in the death of a ſinner, but rather that he would return and live: therefore why will ye die? if ye will die, the Lord hath no hand in it, but your deſtruction is of the ſenſual part in your ſelves. And though there are Prophets, as there were of old, who do propheſie falſly, and the Prieſts bear rule by their means, and

ſome

ſome love to have it ſo, becauſe they can daub with untempered mortar, and cry peace where the Lord ſpeaks no peace; oh this is all ſeen to be a divination of their own brain; and theſe pillows are but a reſt for a while, which muſt be removed.

And all ye Ladies of *England*, who walk with ſtretched-out necks, and wanton eyes, mincing as you go, and making a clattering with your feet, curling your hair, and painting and ſpotting your faces, wearing gorgeous array, and the like; why conſider,

when you come to give an account for all things done in the body, where will you appear? for none of this adornes the Gospel; God works none of these works in you or for you; and one day you shall know you have not lived and moved in him, for he is the author of none of this: you shall not have so much time for sinning as you have had heretofore: if you will not bow to the righteous law written in the heart, that which reproves in secret for these and all other sins, you shall fall & perish in them; for in the grave there is no repentance. Let no blinde

guide

guide or merchant of ſouls ſell you any longer to work wickedneſs, by ſowing pillows, and daubing with untempered mortar: I in plainneſs tell you, *He that commits ſin is of his father the devil, and his works they do.* And vials of wrath will be poured forth on the ſeed of evil doers, and then it will be hard for you to kick againſt the pricking of your conſcience: you had better never been born, then to die in your ſins; you were not created to that end: the Lord had rather you were alive becauſe of righteouſneſs, then dead in ſin: therefore in time be warned;

for

for there's a wo to the *crown of pride*, as well as to the *drunkards of Ephraim*, who are drunk, but not with wine; who are giddy, and ſlumber, and grope for the wall, & ſtumble at the ſtumbling ſtone and rock of offence. And think not this a hard ſaying which was formerly writ, That *all nations ſhould drink of the Whores cup*: for if all nations had not been drunk with the cup of fornication, all tables had not been filled with their vomit and filth; neither had they licked up the vomit of others, had they not been drunk: for then would they have known the table of the Lord

Lord from the table of Devils; neither would they have eaten up my people as bread, saith the Lord: but all these things are come to pass, that what was formerly writ by the Spirit of the Lord might be fulfilled.

Dear hearts, my countrymen, kinsfolks and acquaintance after the flesh, for whom I travel till you are born again of water and the Spirit, till which you can never see God, or know any thing as you ought to know; in precious love to your immortal souls (who was one with you in death,

till

till raiſed by the quickning power of God, to paſs from under the ſhadow of death) am I mov'd to declare ſomething of my life paſt, and how I was made to depart from it, to an inheritance which ſhall never faile, which is now revealed in the Saints in light. When I came firſt from my mothers womb, I was as all are in that ſtate, an heir of heaven; but my parents, who were of the *Proteſtant Church* ſo called, would have me brought up within that Pale or compaſs, not thinking me a ſufficient Chriſtian as I was created in the image of God: therefore they

they did intend to make me one by that way and form of the Proteſtant Church ſo called. Then a Miniſter of that Church did ſay he did baptize me in the name of the *Father, Son & holy Ghoſt*: but if he had known the Name of the Father, and baptized me into his Spirit, he would not then have ſaid I was regenerated and born again by his throwing water upon my face. And hereby let none conclude that I deny original ſin, or ſin in its original to be ſin: but where ſin hath no original, I dare not ſay it hath; and before it had a being, I dare not ſay it had: for the

the image of God is undefiled where ever it be.

But some will say, We brought sin into the world with us, from our parents, and that is original sin: for is it not written in the Scriptures, *In sin was I conceived and brought forth?*

That cannot properly be called original sin, the parents conceiving and bringing forth the child in sin: if its parents have sinned, it may be they may die in them, and be their last sin, and therefore cannot be called original as to the parents. And the parents sin cannot be imputed to the children, being the soul

ſoul that ſins muſt die; then could not the kingdom of heaven be of ſuch; and therefore as to the children it cannot be called original: neither when a child comes to die, and to be born of the ſeed of old *Adam*, it is not becauſe the parents ſinned, or not ſinned, but becauſe that the works of God might be manifeſted, and to that end all might come to live in the ſecond *Adam*, as they have died in the firſt. Therefore let none think that they are regenerated & born again by others vain babling, for they cannot do as they promiſe and undertake for them, for it is the

Lord onely can change the heart, after it is fully bent to do wickedly; but they neither do it, or believe it, and therefore this *most solemn ordinance of God*, as they call it, is sin; for according as it was written formerly, *whatsoever is not of faith is sin.* For if I should ask any of the Right Reverend Fathers in God (as they are called) *Do you believe that this child can forsake the devil and all his works?* I know they cannot say we do believe, because they are sold under sin for term of life, being in the covenant of Satan, pleading for him and his kingdom, whose dead faith

faith gives them to believe the power of Satan greater then the power of God, and according to their faith the Scripture is fulfilled to their condemnation; the prince of darkneſs, the God of this world, lulling them on in carnal ſecurity, till the tree which was known by his fruit, falls, and ſo it muſt lie. And let no diviner for money lead you on till you fall in the ditch, but believe and be baptized in the Name of the Father, Son and holy Spirit; for it is not the outward waſhing will availe, but the new creature: for this I know of a truth to be as vain as all

thereſt of mans ordinances, and oblations & worſhips, being I was uſed after this manner, according to the Church of *England*: yet notwithſtanding they ſaid I was regenerated, I was not in twenty eight years after, in which ſpace death paſſed on me; and in my childhood I eat of the forbidden fruit, and by it tranſgreſſed Gods law, and would none of his counſel, becauſe I did not know him; but a deſire I had to finde him out among profeſſors of Religion in my childhood: I ſought him, but could not finde him amongſt them, neither had I any food for my ſoul whilſt

I was in their way. Then one with the Royaliſts ſo called was I accounted above ten years, where I beheld much wickedneſs, though not in ſo high places, or with ſuch fair colours and large covers as the profeſſors had; and by this ſort was I not like to be ſnared or deceived, becauſe I ſaw plainly, that ſwearing, and drunkenneſs, and whoredom, and idle jeſting, and vain ſports and ſhews, I did believe all ſuch, and many more to be naught, and ſo was kept from that ſort of ſinning in great meaſure; and would ſay often I had my Religion to chuſe, and until I could

finde a better then yet I had found, I would be of none. So in this miſerable ſtate I lived ſome years, being afraid of I knew not what continually, but more eſpecially of death then of any other thing. Yet the Lord did all my life-time afflict me, and many great trials and croſſes I had in the world, which ſince I have ſeen plainly was to draw me neerer to himſelf, and to make me know my ſelf, that ſo I might deny my ſelf, and exalt him alone, being much perplext and filled with troubles in the world; and having failed in all my expectations and promiſes

miſes which it made me of contentment in periſhing things, I began to be wearyof my life, and ſtill afraid to die, my conſcience accuſing me that I had not done as I ought to do, though I was all my life in great meaſure kept from acting what I knew to be ſin, neither did I know what I had omitted; ſo in this blinde ſtate I durſt not die. Then being miſerable, and poor, and blinde and naked, and having no helper in the earth, the Lords time was then to direct me by the mouth of his Prophets to a light which was placed in darkneſſe, but darkneſſe could

could not comprehend it: but before I ever had heard any of them, or saw any of them, I heard they were a people could lay down their lives one for another, that they were of one heart and one minde; which hearing, raised such a power in me which wrought by love, that I quickly found the report to be true; and then I was unsatisfied continually till I had heard some of them: and after I had heard, I never had one word to speak, or durst think one thought of evil of any of them; for they had directed me to that in my own particular, which did shew me all that ever

ever I had done. Then begun I to be led by the Spirit of God out of darkneſs into his marvellous light: but whither his hand hath led me ſince, and where I have known him moſt, is too hard to be uttered, or by you to be born.

Oh my friends, my friends, it is the living onely can praiſe the Lord, the dead cannot: *A living dog is better then a dead lion:* for crums that fall from the maſters table may come to them. Oh all you that are without, crums you may have, if you believe they belong to you: for then you may find more comfort in a crum

crum of true bread which falls from heaven, then in all the husks you have been musking in.

I have declared something of my condition to you, that you may know there is no peace to the wicked, saith my God. And all you that are travelling out of *Sodom* with your faces towards *Sion*, look not back: *remember Lots wife*, who became a pillar of salt, a thing in its season and measure the most savory, but out of its place and measure the most unsavory, and good for nothing when it hath lost its savor, but to be trodden under foot of men. Remember, I say,

ſay, look not back, but preſs forward to the mark of ſo high a calling; for the race that is ſet before us is patience: therefore ſo run that you may obtain; not ſwiftly, for fear of bloudſhed and deſtruction; but let patience have its perfect work.

Oh that you could read with underſtanding the *Revelations!* But if it and other writings writ by the holy Spirit of God be dark ſayings to you, why do not longer blot your names out of the book of life, by adding or diminiſhing. O the time is come, and coming, that the ſouls of them which were

were ſold for a periſhing thing, cry for vengeance: And where will *Englands* watchmen appeare, who muſt be numbred with *Babylons* merchants, who among all the ſtuff they were traders of and for, ſouls was one? Oh merchants, the ranſomed of the Lord are out of your clutches; a valuable conſideration is paid: neither your treaſure, nor the place of your treaſure, can induce them back, who have begun in the Spirit, and in the ſame ended what is ended: neither your flatteries or your frowns, your evil report or your good report, neither if you would pro-

promiſe, and were able to perform, that you would give ſuch the whole world, and all the pomp and riches that it contains; to fall down and worſhip the god of this world, they could not doit: it is already caſt behinde all thoſe who ſit in heavenly places with Chriſt Jeſus, and have paſſed into the city thorow the gates, & have taſted of the tree that bears twelve maner of fruits, and do know the Law (and Law-giver) and wherefore it was added: ſuch cannot now go into death the ſecond time, believing if they ſhould, they ſhould never more finde place of repen-

tance, having once tasted of the good word of God, if they should crucifie him again afresh; this were impossible to renew such: for it was appointed for *all men* but once to die, and after death to come to judgement: but those on whom the second death hath power, God will never undertake for to renew them to repentance, and therefore it is altogether impossible. And therefore doe not blame those who had rather enjoy the afflictions of *Joseph*, then the pleasures of sin for a season: and were not peoples hearts as hard as the *nether mill-stone*, they

they would ere now have considered the afflictions of *Joseph* or *Lazarus*: but this is the hour and the power of darkness of all who are in *Cain*, *Esau*, *Pharaohs* or *Dives* nature; such shall to their great cost one day know, that it shall not be sufficient to say, *Lord, Lord*, and not die daily unto sin, that so they might have lived unto righteousness; for he never knew such workers of iniquity: but and if hearts be hardned, and grow worse and worse, it is known to what end; and we are of more value then many sparrows, who are now sold two for a far-

thing; ſo unequal is mans dealings.

But know, O England, *this is the word*
That truth to thee doth yet afford:
Becauſe thou doſt not yet well know
Thy right hand, the Lord doth pity ſhew
In endleſs love, and doth yet ſpare.
But know, before thou be aware,
He may in fury burn thee up,
If that thou ſlight ſalvations cup:
And yet the ſame which was, is he,
And doth not change in his decree:
If that thou change, he is the ſame,
Therefore on him do not lay blame.
But if thou wilt not changed be,
Still he ſtands firm in his decree,
Which ſealed is by his own hand;
And nothing elſe can underſtand
Or open it, but that which ſealed, (led
Becauſe the condition is not revea-
To the left, or part which is impure,
To which his mercy cann't for ever en-
du e: *And*

And yet his mercy endures for ever,
And to such fail can never
To whom the condition is revealed,
Because that to it they have sealed.

And all ye people of *England, be subject to every ordinance of man for the Lords sake* onely, and see him go before you in all your actions: for Satan divided against himself cannot stand. And *let every soul be subject to the higher powers; for the powers that be are of God:* and rebellion is as the sin of witchcraft; and therefore rise not up to destroy your brethren, or your fellow-servants, because they are not contending it may be for the same thing or form

that you are contending for; yet none of you contending for the precious faith which was once delivered to the Saints, by which we know our salvation nearer then when we believed. I say, destroy not him for whom Christ died; by that rule he might destroy thee: Oh cursed *Cain*, thy hand against every man, and every mans against thee! What and if thy brother be led by a fallible spirit? so art thou; and nothing shall overcome but a spirit of meekness: a fiery zeal for you know not what, shall avail you nothing in the day of the Lord,

Lord, but love ſhall er dure for ever. Surely you may look that the Lord cut you off in your ſins, if you bite and devour one another. You talk of degrees of perfection; but this is a degree of imperfection, I am ſure. Did not *Englands* Miniſters ſtir you up to kill and devour one another at the beginning of the wars? but that it is impoſſible for the blinde to ſee, you might have known them by their fruits, for all their ſheeps clothing: and what are you ſtill plotting and agitating miſchief? your thoughts are very vain, in thinking you can do any thing for

God

God by ſtriſe and hatred, envy and malice, and ſmiting with the fiſt of wickedneſs: this muſt not prevail: the fruits of the Spirit of God are clean contrary, from which your ſins have made a ſeparation. If briars and thorns go together in battel, conſider what will the end be. And truly the Lord will now be honoured on them that would not honour him; for fighting, killing, and all manner of evil, doth diſhonour him. And though you may promiſe to your ſelves *Things* & *Forms*, and *Likeneſſes*, you ſhall all fail of your expectation, your weapons and your ends

ends being carnal, and you ſtill carnally minded, and therefore ſuch unfruitfull works of darkneſſe are wrought. Oh your darkneſs is felt, and what it will bring forth; the ſeed of God being yet in bondage, and captivity is not yet led captive, neither can you ſay in truth your Redeemer lives, who ſeeks to ſave mens lives, and not deſtroy them.

Oh *England*, when I conſider how thou haſt groped for the wall at noon-days, and didſt lean to thine own underſtanding, and choſeſt to walk in the crooked and blinde paths, and rann'ſt when

when the Lord never ſent thee, neither living or moving in him, though thou often ſaidſt thou didſt, in thy vain repetitions, ſaying thou waſt of the vine, but thy fruit was thiſtles, and therefore fit for the fire: and thou ſaidſt likewiſe thou waſt the wheat; but the Lord came to try, and found thee chaff, and therefore art thou ſcattered; and in all this the Lord is glorified; for it is the living that praiſe him, which thou haſt been often told: hadſt thou had an ear to have heard, thou wouldſt not have been contented with the name onely of proteſting againſt

Anti-

Antichriſt, & denied the *Lord* that paid a price for thee, trampling the blood of the covenant under feet, counting it an unholy thing; and in the mean time how much ſwines bloud didſt thou offer up? and inſtead of a ſweet ſmell, what a bad ſavour was there! Oh how hath the ſanctuary of the Lord been polluted by all this!

And how haſt thou prophaned the Sabbath, and the day of the Lord, and called it *Sunday*, meaning as many houres as thou thoughtſt to refrain from ſinning! thou mightſt as well ſet up an Hour-glaſs,

and

and ſay in thy vain heart, This is the hour and time of darkneſs. But thou hadſt no bonds from ſinning; thy guide was very unequal in all his way; his hour or day was to laſt for term of life, and ſo by him waſt thou taught to plead for ſin, for that term: the firſt *Adam*, or a ſtop to righteouſneſs, thou waſt well known to, and lovedſt; but the ſecond *Adam* thou delightedſt not to be acquainted with, which would have ſtopped thee from obſervations of days, and times, and new Moons and Sabbaths, and led thee into the power of an endleſs life, which was hid

hid from thee, because thou wast lost, and yet thoughtst thou wast rich, and hadst need of nothing; but thy thoughts were as vain as thy actions, and the *one thing necessary* thou didst not heed; and therefore is night come over the Seers of *England*, and they have no vision, because they hated to be reformed, and would none of the counsel of the Lord: for I have heard some of them say (that they might be judged out of their own mouths, in their prayers or vain repetitions) *Lord, we do not receive, because we have not true faith:* a true saying as they could speak; and

that was the cauſe why their prayers, or any other worſhip, did not pleaſe God: for had they had true faith as a grain of muſtard-ſeed, it would have brought to paſs that which was impoſſible for them to believe without it. And in another vain repetition I have heard ſome of *Englands* Miniſters ſay, *Lord, we do not receive, becauſe we ask amiſs*; and ſo have made a trade of confeſſing, and cry out they can never forſake: therefore hath their peace been hid from their eyes; for they did not turn people from darkneſs to light, from the power of Satan to the power

er

er of God; but they were always learning of them, and yet the learners nor teachers never attained to the knowledge of God, becauſe they cryed down and put out the light within, which ought to have been ſet up, to give light to every houſe, and not put under a meaſure of unbelief or darkneſs.

O fooliſh ſons and daughters of *England*, how have you been bewitched by thoſe of the black art! what, did you think to be called Chriſtians was ſufficient, and the prince of darkneſs bear rule in you? Oh how hath he ruled in

your dark hearts, and how have your fooliſh hearts been darkned! & how long did you ſit down under the ſhadow of death, and what crabbed fruit did you bring forth! Oh how like were you to the hypocrites of old which ſo many woes Chriſt pronounced againſt! did you not love the uppermoſt rooms at feaſts, and greetings in the markets, and to be called of men Maſter? and did you not devour widows houſes, becauſe for conſcience ſake they could not put into your mouths? and for all this, that oppreſſion and violence were in your hands, you thought you

you ſhould be heard by your much babling, and long prayers, ſaying, *Lord make us of one heart and one minde*; but your God could not hear you, for he never yet anſwered you: but the living God ſaith you did not ſeek him where he was to be found; though you did draw neer to him with your lips, yet your hearts were far off him: all your cryings, *Lord, Lord*, did little avail, being you did not deny your ſelves and do his will. And how like were you to thoſe of old, whom Chriſt ſaith to, *Depart from me, you workers of iniquity; for when I was*

ſick or in priſon you did not viſit me, inaſmuch as ye did it not to my members? but you on the contrary caſt into priſon, and perſecuted ſeveral ways his members: therefore woe is unto you, great ſayers and little doers; a hand of juſtice hath overtaken you, as it did others, which will overturn till he reign whoſe right it is, in and with the ſons of men.

But like to the ſpiders web I ſee
All ſwept away by purity;
The ſpider, and the ſpiders web,
Which tangled was in her own cobweb:
And though ſhe made it to that end,
Her to ſave and to defend,

Yet

Yet of her end ſhe did come ſhort,
And I do know a reaſon for't,
Becauſe by her others might ſee
What it is to live in vanity.

Oh *England*, were thy people and others all created in the image of God? Come, let us reaſon a little, & where is that image? for I do not ſee it in you. I know what the beſt of you can ſay to it, that is, It is defaced by ſin: it is ſo indeed, and you fulfill the Scriptures to your condemnation. But oh alas, I love thy ſoul ſo well, I would have thee come to the fulfilling of the Scriptures to thy juſtification. What, doſt thou mar his viſage, and wilt thou

mar

mar it always? O perſecuting *Cain*, wilt thou never leave marring and wounding, till thou haſt utterly ſlain?

For the juſt in thee lieth crucified, I ſee,
And great, Oh great will thy calamity be:
And one ſtep in the way of life thou wilt not go,
Becauſe the croſs of Chriſt thou wilt not know;
For if thou didſt, thou wouldſt not trample on
The bloud of Chriſt, which is ſalvation
To all that on it by a lively faith
Lay hold on it: to ſuch it always ſaith
And ſpeaketh better things then any bloud
Of man or bulls under the old Prieſthood.

And go to the fat ſwine, you

you cruel ones, whoſe bowels are ſhut up toward your fellow-creatures or members: Were not the image of God quite defaced in you, you would not ſuffer the children to ſtarve and pine away, who ought not to ſuffer for the ſins of their parents, whilſt people of that generation live in all fulneſs. I ſay, go learn of the better fed then taught ſwine, yet better taught then many that have the name of Chriſtians: for if they hear by the cry of the little ones, that they ſuffer, they will with open mouth declare their diſlike of it, & with the hazard of their lives

lives endeavour to reſcue them from cruelty.

And ye drunkards, go to the ox and horſe, whom you cannot perſwade to drink more then will ſatisfie thirſt; whom you in your cruelty daily oppreſs, becauſe they ſtand as witneſſes againſt you. For how do the dumb open, and aſſes, and harmleſs ſheep ſpeak to you by their looks, groanes and bleatings! which you are not ſenſible of, your hearts being as hard as the nether mill-ſtone: for if they were not, I bear witneſs for you, you would be ſenſible of the groan of the creature, and would

would be moved in pity and compaſſion, and not exerciſe ſo much cruelty on them; and not onely on them, but on your fellow-members, for whom Chriſt Jeſus the light of the world hath laid down his life for, your own brethren in the firſt *Adam*, whom he comes to call to repentance, and whom he pities, and deſires not their deſtruction, but rather that they would return and live with him and in him. If you do extend ſo much cruelty to the dumb creature, whom ye are like in ſome reſpects, but in the better part they exceed you; for the ox knoweth his owner,

ner, his cruel owner, and the aſs his maſters crib; but you do not know me, ſaith the holy One; for I dwell in an humble and contrite heart, and you are exalted above all that is called God, in the cruelty, and oppreſſion, and abuſe of Gods creatures, which were not created for that end. And to let you ſee the inequality of your way, if you do ſhew any reſpect or eſteem of any creature, it is above the Creator, ſtill in the changeable, in that love or affection which may ſeem good if it be pleaſed: but when it is tried what it can endure, it changes. Oh friends, this

that

that I ſpeak of, never went through the fire once, and therefore is not like to be tryed ſeven times.

And this is writ to thee, O *England*, that ſeeing thou mighteſt ſee, and purſue the things that belong to thy everlaſting Peace,

and ſure ſatisfaction to thy languiſhing immortal Soul, before the Day cometh, that it be quite hid from thy Eyes: For that which was *Davids* comfort, will ſhortly overtake thee; and as thou repents, returns and forſakes,

ſakes, according y it ſhall prove a Bleſſing; but if otherwiſe, it ſhall the Wages give of that which cannot do this and live.

THerefore repent, repent, repent, I sing,
From the Peasant low, unto the King:
For a long-suffering God is he,
Who calls to thee for Purity;
And would not have thee run the Race
That

That is obtained by run-
ning apace:
But now begin for to ſtand
ſtill,
That thou his holy Law
may fulfil,
In the light and ſaving
health which he
Hath placed in all to ju-
ſtifie,

If

If followed, and by it led;

But if rejected and disallowed,

It will pursue thee, and condemn,

Because thou art not found in him.

Therefore before the Iron Rod

Too

Too heavy fall, return to
God,
That when it ſmites, it
comfort may
Thee in the clear and
Chryſtal day:
So doth my Soul and my
life ſay,
Which without end doth
for thee pray.

FINIS.

ERRATA.

PAge 47. line 15. put *perſecute* for *perſonate*. Page 49. line 14. leave out *they*.

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